

VALEDICTORY ADDRESS

TO THE

GRADUATES

OF THE

Medical Department of Pennsylvania College,

NINTH STREET BELOW LOCUST, PHILADELPHIA,

AT THE

PUBLIC COMMENCEMENT

MARCH 5th, 1852.

BY DAVID GILBERT, M. D.,

PROFESSOR OF THE PRINCIPLES AND PRACTICE OF SURGERY.

PHILADELPHIA:

KING & BAIRD, PRINTERS, No. 9 Sansom Street.

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CORRESPONDENCE.

Pennsylvania College, March 5th, 1852.

Prof. D. GILBERT,

DEAR SIR:

At a meeting of the Graduating Class, held this afternoon, Benj. Lippincott, M.D., being called to the Chair, and J. B. Holman, M.D., acting as secretary, we, the undersigned, were appointed a Committee to solicit for publication your beautiful and instructive Valedictory Address.

And in so doing, allow us to express, both for ourselves and the class, our highest regard and gratitude for your past valuable instruction, and our warmest solicitude for your future prosperity and happiness.

W. B. AGNEW,
J. COLEMAN MORGAN,
G. A. BROWN,
ROBT. G. ELLEGOOD.

GENTLEMEN:

Your favor of to-day has been received, for which please accept my respectful acknowledgments. I herewith cheerfully comply with your polite request. Accept for yourselves, gentlemen, as well as for your fellow graduates, my sincere prayer, that by a faithful and conscientious discharge of duty, you may secure all the joys, and have few of the trials, incident to the benevolent profession of which you are now members.

Yours, very respectfully,

D. GILBERT.

To

W. B. AGNEW, M.D.	}	<i>Committee.</i>
J. C. MORGAN, M.D.		
G. A. BROWN, M.D.		
R. G. ELLEGOOD, M.D.		

ADDRESS.

GENTLEMEN!

IF the ceremonies, in which we are engaged to-day, had been appointed to celebrate a physical triumph, no one would question their meaning or entertain a doubt as to their importance. Intellectual attainments, achieved silently and imperceptibly, are impalpable in their nature, and, therefore, not appreciated as they should be. The senses take cognizance of our amazing physical triumphs, and we look for similar evidences of progress in intellectual pursuits. Steam has not only subdued the wilderness, and brought the most distant points into near proximity, but furnishes a power which almost releases man from the necessity of toil; the electro-magnetic fluid measurably confers ubiquity upon us; light is thrown upon a polished plate, and a perfect image of the object from which it is reflected, is fixed there. These wonders in the arts, with others equally astounding, meet us at every turn, and too often lead us to expect achievements equally striking in the domain of intellect. The human mind, ever in active exercise, though unobserved, is constantly accomplishing great results. It is impossible to estimate, with any approach to correctness, the extent and value of our mental attainments. Between the acquisition of physical and intellectual stores there seems to be a great contrast, which sometimes causes us to be impatient at the supposed difference. But when we examine the matter somewhat more closely, we discover the error. If ever so successful in making physical acquisitions, we can secure but a few square miles of the earth's alluvial crust, and then we are *rich*—reputed so by all. But yet how small a share of the whole! On the other hand, by our labor in the domain of intellect, we may secure a vast proportion of its entire extent. Property here is common—free to all; there are no metes and

bounds—no “thus far shalt thou go.” Moreover, of all the property that a man can possess, there is none so peculiarly his own as that which results from the labor of his mind. The fruits of the field are acquired by the labor of the hireling, and of beasts of burden; the products of manufacture mainly by the movements of machinery; but it is by his own toil, by the exercise of his own most exalted faculties, that man creates the productions of his mind. Here he is truly the artificer of his own fortune. Many expedients have been devised to abridge the labor of study, and discover a nearer way to mental excellence, but in vain. Experience teaches, that excellence is never granted to man but as the reward of effort. There is no law in the philosophy of mind more generally acknowledged than the existence of the nicest possible relation between the exercise of its powers and their harmonious development. Your success in mental labor is this day celebrated by these ceremonies, and the attainment of your full professional standing proclaimed to the world.

The union which has existed between us hitherto, as Preceptor and Pupil, is now sundered forever; and it has been made my duty to give expression to the regrets which we, as a Faculty, experience in parting with you. Whilst this pleasant relation is thus broken up, our feelings find repose in the hope, that your future career will be signalized by acts of beneficence and mercy, and that your lives will be eminently useful. May this final exercise prove conducive to these results. With you, it is the bright morning of professional life. Before the young man there is supposed to be a brilliant star always. You have diligently sought the honors which have now been conferred, and, doubtless, feel like strong men armed, ready to go forth to action. It is natural for those just entering upon the duties of life, to be sanguine; to commit themselves to their sunny hopes cheerfully, and look forward to their future success as a matter of course. Do not indulge the vain expectation; however, that your professional career is to be immediately signalized by the eclat of great and astounding acts. It is comparatively seldom that these occur in the practice, even of the established physician. The door of usefulness is often humble and narrow.

He who is not willing to commence with doing a little will rarely have much entrusted to his hands. The humble doings of every day, prove stepping stones to a higher experience. To cast off, or treat indifferently, minor cases of disease, is to cut away the first round of the ascending ladder, and make the commencement of your elevation impossible. Unremitting attention to every case, however humble, is necessary to an intelligent and useful experience; this, with patient watchfulness, and a high-minded humanity, which identifies the sufferings of others with our own, are the true resources of the practitioner, and the safeguards of the patient. The operations of nature, in disease, will thus be observed successfully. A more profound insight and reliance upon her power and good-will to effect cures, will be cultivated; and dependence upon our own curative means, exclusive of her aid, greatly diminished.

But, gentlemen, you have as yet passed but a single ordeal; others, to which this is the introduction, await you. Clouds will obscure much of the sunshine which has hitherto brightened the horizon of your hopes. You have before you, not only the ordinary trials of life, but superadded to these, such as are peculiar to the profession of medicine. It is a calling which involves a great amount of self-denial. There is often no repose for either the body or the mind. There can be no regularity in attending to the ordinary duties of life. The medical man has no time that is strictly his own, not even the Sabbath. He is continually sacrificing the ordinary comforts of repose; and is exposed to every inclemency of the weather. When epidemic disease, or even the pestilence comes, though all others may flee, he must stand fast. This fatigue, exposure and anxiety, necessarily result in serious wear and tear of body and mind, and hence, as a class, physicians are short-lived. Such sacrifices, too, very often, are made for the benefit of individuals, who receive them as they do the common blessings of life, without the most distant expectation of making any adequate compensation. The strongest evidences of ingratitude sometimes come from persons upon whom the highest favors have been conferred, in whose cases services have been rendered for which no money can pay. The unwearied

fidelity of the physician cannot be compensated by dollars and cents alone. The relation of physician and patient ought not to be shut up within the narrow limits of pecuniary consideration in any case. There is a sacredness in it which raises it above the ordinary relations of trade. When, then, as you will frequently find, pecuniary remuneration is withheld, or grudgingly given, and in addition no gratitude manifested, it will prove a trial, which can be borne, only when sustained by the pleasing consciousness that you have performed *your whole duty*.

You will be tried in the crucible of public opinion. With all your claims to public confidence, men see through so many different media in contemplating professional character, that you must not expect that every one will repose the confidence to which your industry and attainments entitle you. There are those who take great liberties with the reputation of physicians, and do not hesitate to engage in the most unjustifiable meddling. Young men are often doomed to see their expectations frustrated from this cause. In protracted cases of disease, or when there is a fatal issue, charges of incompetency are made in the most positive terms, although all that is known about these cases, comes from gossiping tongues. Some, in their zeal, carry their opposition and meddling even into the sick chamber, and disturb its quiet with debates in regard to the propriety of the practice which is pursued. The physician, who feels his responsibilities, is thus greatly embarrassed, and the condition of the patient made worse. Every honest and intelligent practitioner is willing that his course, in every case, may be scrutinized most thoroughly, but he prefers that it be done by those who are capable, and possess the ingenuousness of judging rightly. These trials are difficult to be borne, but should not cause you to despair. There is a wrong in every community which is ever ready to oppose the right. Merit has always been a bright mark at which envy has loved to hurl her envenomed darts. Detraction and calumny generally select as their victims, the virtuous and those who are the advocates of right principles. Go directly forward and regard them not. A man who has no difficulties is seldom good for anything; he is made of that negative material, which is so

easily worked, that every one has a hand in it. A sterling character, one who thinks for himself, and gives expression to his thoughts, by words and acts, is sure to have opposition. Do your duty, and let all such meddlers alone; they are sparks which if you do not blow, will go out of themselves; specks of mire which, if left to dry, will fall off and leave no stain.

Trials arising from the baseless assumptions of quackery, will assail you. If the patrons of empiricism were always the unstable, and the novelty-seeking part of the community, it might be endured as the other infirmities of our common human nature; but we see men who are shrewd and judicious on other subjects, perfectly captivated by the deceptions of empiricism. Mystery and novelty seem to give these pretensions value in the eyes of the public. On these, coupled with positive declarations of infallible efficacy, does the charlatan place his chief reliance. The abettors of quackery are utterly ignorant of the principles involved in the practice which they have adopted, and of the fearful risks to which they are exposed. Reasoning with many of these is out of the question. Once committed to the novelty, they clamor the more loudly in its praise. They feel that their prudence is questioned, and therefore labour most assiduously to uphold the mystery. Such will spend hours, and even entire days, in attempts to foist upon others the very system which is deceiving them. They display a zeal worthy of a better cause, which is only strengthened by opposition. Some persons are captivated in exact proportion to the extent of the infallibility claimed; others are deceived by the little grain of truth which has been filched from the regular practice, for all are thus derived. You will be called to cases in the hopeless stages of disease, directly or indirectly induced by tampering with these narrow systems of practice. These having been drinking in quackery, as they supposed, successfully, and having come to the very dregs, call you in to partake with them of its bitterness. But all forms of practice not radically good, have a term of existence only. If left alone they will all die a natural death. Most of you may live to see the end of the systems now in vogue; but others will occupy their place. Thus it has ever been. Hundreds of absurdities,

now forgotten, once held sway, and thus it will be to the end of time. False opinions, unfounded prejudices, unreasonable whims, and a desire for novelty will continue; and by these quackery will be kept in existence, however often it may change its form.

But men of reputed regular standing in the profession are occasionally met with who adopt, to a considerable extent, the arts of the charlatan. They may talk loudly of their attachment and zeal to the interests of the profession, and yet favor empiricism, by giving way to the caprices and false opinions which prevail in regard to medicine. There is a subserviency to the opinions of the community, on all subjects, however erroneous; and an adaptation of views and conduct to every circle into which they may be brought. Consultations, which are of the utmost value to both physician and patient, when properly conducted, open a wide door to such for ungenerous conduct. Here they have an opportunity to inflict the severest wounds upon the reputation of the confiding practitioner. A stab may be given stealthily by answering the inquiries of friends, in reference to the previous treatment. A mere word, look, or significant shake of the head, will do more effectual mischief, very often, than any tangible expression of opinion. It requires all our philosophy, or, I would rather say, a great deal of grace, to restrain the outbreaks of an honest indignation, provoked by the wily conduct of such practitioners; who, in spite of their trickery, manage to hold an honorable position before the community, which is not competent to appreciate the true merits of the case. The popular notions of the rules of medical intercourse are so erroneous, that denunciation of such acts is looked upon as the result of an unnecessary sensitiveness; and, therefore, it is always best to endure these inflictions in silence. Indeed, designing men, in their artfulness, often endeavor to provoke others to strife, managing, at the same time, to create the impression upon the public mind, that they are assailed, and thus excite sympathy and arouse their friends to activity. All such conduct, upon the part of these practitioners, is a confession of the inadequacy of their knowledge to compete successfully and honorably with their well qualified brethren. They envy them their excellences, because they cannot equal them, and would

rather ridicule and cast reproach upon such attainments, than strive to possess them. Their attainments secure for them the sympathies of the community, just as imbecile and deformed children enjoy that of the families to which they belong.

These are some of the trials, gentlemen, which await you. I do not array them here to appal or discourage you. They will not harm you. If properly met, they may prove benefits in disguise. "The odor of the flower is stronger and sweeter when rudely crushed, than when lifting its petals in strength and soundness." If the shafts of ignorance, of malice, or of envy are hurled at your fair fame, turn away, and labor to elevate yourselves above their reach. You must live down the scandal of those who are against you. You can gain nothing by fostering a spirit of contention; for if once that is harbored, it is sustained by the sacrifice of every just and manly principle. You have been taught to bind up all wounds—to keep them quiet and allow them to heal; and just as continued handling and probing of these will cause them to inflame and fester, so will dwelling upon injuries and provocations agitate and inflame the mind. Never despair, though fortune frowns, or even friends desert you. No one has ever gained any thing by repining over, even a hard lot. Stretch forth your hands to gather the blessings and enjoyments which exist everywhere and always. "The velvet moss grows on the sterile rock, the ivy clings to the mouldering ruins, the pine and cedar remain fresh and fadeless amid the mutations of the receding year—and heaven be praised, something green, something beautiful to see, and grateful to the soul, will, in the darkest hour, still entwine its tendrils around the crumbling altars and broken arches of the desolate temples of the human heart." You possess within yourselves the germs of present and future happiness or misery, just as you may choose to nourish and call either into exercise. Every new idea—every generous and virtuous action—every conquest gained over disease and suffering, possesses charms and affords gratification, for a rational and thinking mind, which outweigh all the trials that can assail you.

The medical profession has its peculiar joys, as well as its pecu-

liar trials. Though continually called to suffering, yet even in the midst of this there is much to promote cheerfulness. The qualified medical man regards suffering as capable of relief. His mind becomes occupied at once by the successful issue which his skill is about to confer. His knowledge of disease assures him that, instrumentally, he is able to effect a cure in most cases; and that even in the few which terminate fatally, he can generally afford relief. Thus the results of the skilful and judicious practice of medicine inspire cheerfulness, and the practitioner goes forward free from all despondency, sustained and cheered by an intelligent hope. Life is not to be estimated by the number of years lived, but by the amount of real good accomplished. If your hopes and desires are directed to this end, in the medical profession, there are laid up for you joys of the most exquisite and exalted character. Laboring in the cause of benevolence, and assuaging human suffering, you will be sustained by the wise, and receive the heartfelt gratitude of all the truly good. Thus cheered by the virtuous, and sustained by success in healing the sick, the medical man becomes hopeful and cheerful by habit. His humanity and benevolence are elevated and gratified by his success; and, under the influence of this, he enters the sick chamber with a cheerful and confident spirit, makes it the scene of his triumphs, and divests even this of its gloom. The storms of passion find no place in his bosom—no trials agitate the still waters of his soul, for he is engaged in the great work of life—he is plucking fragrant flowers, which ever bloom in rich abundance along the path of duty; and he enjoys to the full, the luxury of doing good.

The acquisition of knowledge may be made a continual source of pleasure. That which you have acquired must be kept up and increased by continued study. Give yourselves up to indolence and inactivity, and mental imbecility will most certainly come upon you. With constantly increasing facilities for investigation and study, you may spend your time most agreeably as well as profitably. By concentrating your minds, for a few hours each day upon close study, you will accumulate resources that will benefit you through all future life; you will lay up stores of informa-

tion, and cultivate habits of mental discipline, which, whenever needed, can be made available to the accomplishment of great purposes. The labor of study may be so arranged as to become a source of recreation from the sterner duties of professional life. There is a reciprocal benefit derived from these alternations of mental and physical labor. A due amount of intellectual stimulus affords an agreeable variation, and neutralizes the severity of the physical labor inseparable from the practice of our profession. Study, then, may be made a means of elevating the mind above the cares and trials of life, giving it a vigorous independence and a fund of inexhaustible resources within itself. It affords a quiet enjoyment, and gently exhilarates and revives the spirits, and produces a state of mental cheerfulness which eminently fits for duty. The soul, ever active, seeks repose in variety, by which its toil is diminished and sweetened.

With your habits of study, cultivate also a habit of careful investigation of disease. Ever keep before your minds the fact that there is no subject in the wide range of human knowledge, the investigation of which requires more care and skill than medicine. Error will be almost sure to follow a careless and superficial examination. Do not jump at conclusions hastily, or attribute results to causes on slender testimony. Do not receive evidence, merely because it is plausible. The disposition to form conclusions from a limited number of facts, is a fertile source of error. A few cases thus may lead to opinions which a larger number would show to be false. The facts furnished by intelligent men, of all ages of the world, form the only true basis of our knowledge. Numerous facts must be ascertained, their relationship traced out, and then only can correct principles be deduced. Habits of correct observation and careful discrimination must be cultivated from the first. Thus every day's experience will add to your store of facts, and you will be all the while becoming better and happier practitioners. The idea that mere experience confers knowledge is erroneous. The careless practitioner has no storehouse of facts; he may heap up a strange mixture of supposition and error, but every day's accumulation will add to the difficulty of separating the useful from the worthless with which it is mingled. It is con-

sequently not true that the old practitioner knows more than he did when he was young, merely because he has had many years of experience. Thus it will be with you. If you, in connection with careful reading, observe well, you will increase in knowledge; but if you do not observe well, you will know less than you do at present. You will have more ideas and opinions than you now have, but you will have fewer well established principles to guide you; and the facts which you have, will be so encumbered by the greatly accumulated rubbish of error, that they will be of little use to you. There are cases of disease which require hours of patient labor, in ferreting out all their hidden labyrinths. Repeated visits may be necessary in the commencement of such cases. Partial investigation, and mere formal calls will fail to discover points which are of the utmost value in the treatment. By a natural succession of inquiries, one fact after another is disclosed, until the whole is unfolded. New facts are thus developed, and those previously uncertain are confirmed. The probable are carefully separated from the established, and the merely plausible are wholly rejected. The object of research being facts only, no theory is framed. Thus you will become skilful observers in the sick-room, and your investigations of disease will constantly add to your store of valuable, because well ascertained facts. All who practice thus will become skilful practitioners, and their labor will be a constant source of enjoyment.

The physician is, to a certain extent, an honorary member of every family which he attends. No other calling brings its members into such familiar relations with families of all classes of society. From the nature of his profession he is the confidential friend of his patients. This indispensable relation demands the most scrupulous regard to the principles of honor, in holding as sacredly confidential, all that is committed to his knowledge. As his office disarms all formality, and leads to intercourse of the most familiar character, it presupposes the most rigid confidence. Necessity places him in this near relationship, and hence everlasting disgrace should attach to the man who dares to trifle with it, or to offend in any way the delicacy of the patient.

The physician becomes a loved friend to all the members of the

families which employ him; and as such sympathises with them in their seasons of suffering. A very common error prevails in regard to the sympathy of medical men. Many suppose, that to become a physician, it is necessary to pass his feelings and emotions through a process of hardening. There are many persons who believe that the main object you have had in view in attending the instructions of the College and Hospitals, is to become familiar with scenes of suffering, to divest yourselves of the tender feelings of humanity, and become incapable of sympathizing with others in their sufferings. These erroneous opinions do great injustice to medical men, as a class. If it be admitted, that in common with others, physicians possess sympathy as an original endowment, it must be granted that this will be evolved and strengthened by proper exercise. The errands of mercy and benevolence which make up the daily round of his duties, draw forth his sympathies so frequently, that they become more active and tender instead of being blunted and repressed. There are some who are unsocial in their very nature, with hearts fatally actuated by a grovelling selfishness, who adopt our benevolent calling as a trade, and look upon suffering as a source of emolument merely. These are destitute of sympathy and benevolence, and totally incapable of realizing the joys which flow from the exercise of these virtues. There is often a great amount of unnecessary feeling for supposed suffering, arising from an ignorance of the true condition of the patient. In such cases the medical man does not sympathize, for his is an intelligent sympathy. In other cases, when there is real suffering, his feelings are soothed by the knowledge that relief can be afforded. The dread and nervousness, so commonly manifested at the sight of blood, by persons ignorant of the real condition of the individual, is a mere physical feeling. I once knew a medical student, soon after his first introduction to the anatomical amphitheatre, to drop over into fainting when an operation was performed upon a dead subject. Here there was no sympathy, but physical disturbance merely—effects produced in his nervous system, against which he became proof as he rose in the scale of intelligence. The hardening process, then, consists merely of the conquest which the physician obtains

over his nervous susceptibility, whilst all the while his sympathy for real suffering becomes more profound, active and lively. Sympathy nerves him to action in the certain prospect of affording freedom from danger and suffering, though all around him are agitated by fear; but it is under the power of an intelligent control. The steady hand, and cool and collected air of surgery, are generally considered evidences that we have surrendered our humanity to the stern demands of science. But every intelligent and humane surgeon can testify that his anxieties commence as soon as a severe operation is concluded upon; if nights intervene before its performance, they will be as sleepless to him as to the patient. When about to operate, his emotions are often oppressive, and every effort is requisite for their concealment. The hand trembles as the knife is taken up, but the moment which marks the commencement of the operation, nerves him with self-control. He feels that life is hanging upon his exertions; his feelings resolve themselves into action; and the certain prospect of ultimate success sustains him. The operation over, the cessation of action again gives place to emotion, and such is the force and character, sometimes, of its swelling tide, as completely to unman him. These experiences strengthen and enlarge the natural sensibilities of the heart; its sympathies become triumphantly joyful, and acquire fresh strength after every ordeal to which they are subjected.

You will secure to yourselves enjoyments of no ordinary character by fostering a due regard to the character and standing of the profession. Promote an honorable intercourse with its members, and uphold its organizations. Any attempt to isolate yourselves, and attend to your own interests merely, will reduce you to the scale of local eaters to the whims and caprices of men. It is important to cultivate habits of intercourse from the beginning. If you commence with wrong principles, they may attach to you through life. The profession, as a body, is kind and generous, towards its younger members especially. It will receive you with open arms, and sustain you in every honorable attempt to perform your duty. *Observe and strictly practice every acknowledged rule of professional intercourse.* This will beget

mutual confidence between you and your medical brethren, and elevate the profession in the estimation of the community. Distrust between medical men should not exist; they should seek each other's companionship, and they will always find it agreeable and profitable. Thus, by sustaining and upholding your medical brethren, you elevate yourselves, and promote the honor of the profession in general. We sometimes hear our profession decried—spoken of disrespectfully. If this is deserved, in the least, it is the fault of those who are irregular in their practice, or dishonorable in their conduct, and not of the calling itself. Do not think me too enthusiastic when I assert, that intellectually and morally, it cannot be easily overrated. The profound and accurate knowledge it demands in its fundamental and practical branches, from which its resources are drawn; the ever-accumulating results of experience and observation, recorded in the medical literature of ages, combine to invest it with a nobleness and grandeur worthy the admiration and honor accorded to it by the intelligent of all ages and nations. Medicine levies her contributions from every branch of knowledge. She makes the universe her laboratory; drawing renovating principles, equally, from the sponge of ocean's depths; the weed found by the wayside; the insect which glitters in the sunbeam; and the mineral deep hidden in the earth. She has contributed as much as any other profession to the wondrous developments of modern science; and through her members aided in the practical application of these to the general benefit of human society. Our profession is noble, however, not only because it is founded on, and promotive of the purest and most exalted science, but because its end is the *good of mankind*. Its zealous agency in establishing hospitals for the sick, asylums for the deaf, dumb and blind, for helpless infancy and decrepid age, all attest this, in characters of living light. The sacrifices by its members in seasons of pestilence, made so uniformly and unostentatiously, though laborious and perilous, are often entirely voluntary and disinterested. During these periods of severe visitation, physicians labor, struggle, and even perish, without reward, or expectation of reward. Their time, professional services, and personal attendance, are freely

bestowed upon poverty, squalid penury, and helpless orphanage. How enviable their enjoyments, even in such times of trial! How infinitely above those of the selfish mercenary, man—

“Whom none can love, whom none can thank
Creation’s blot, creation’s blank.”

The truly qualified and philanthropic physician becomes imbued with a joyous enthusiasm. His ministrations in alleviating the sufferings of humanity produce a transporting emotion, which encourages and excites to the performance of the severest labor, and the endurance of the most trying privations. There is such an affinity between benefits thus conferred, and the better feelings of the human heart, that it fills him with aspirations after enjoyments thus procured, and inspires him with a high estimate of his profession. Without an ardent love for his calling, his hopes of success are destined to meet with disappointment. Indeed enthusiasm is necessary to excellence, and with it labor brings its own reward. The votaries of the most refined physical pleasure, the possessor of the most ample fortune may envy him the enjoyment which he experiences in visiting the lowly virtuous poor, to receive their gratitude and to witness their ameliorated condition as the result of his ministrations. Here we have the solution of a problem which is often presented by the aged physician, who, though wealthy, continues to toil and endure the privations peculiar to the practice, to the very last moment of life. In a conversation with a medical friend recently, upon the subject of wealth, he remarked that he did not desire it, for fear he might cease to be useful. In accompanying another in his visits, such were the transports of joy which the success of his practice produced that he compared them to the bliss of Heaven. Such is the mysterious potency of enthusiasm in medicine, it delights us with earth, and transports us to Heaven.

But, gentlemen, though the enjoyments of the well qualified and truly benevolent medical man are infinitely above those of the successful seeker after pleasure, and the attractive stores of wealth, yet even these cannot satisfy the longings of the human soul. Its goal is beyond the confines of mortality. Man is a religious being,

wherever found; his soul longs for undying bliss, and the hope of this alone can fill its dreary void. Thus constituted, is it not most reasonable that his Creator has provided a system of religion which is adapted to all the necessities of man? The BIBLE comes to him and claims to be the bearer of this inestimable blessing. Some of you, I know, have received this as truth and adopted its principles and endeavour to obey its requirements. Others of you may not yet have seriously examined this wondrous book. Herein lies the error; and my parting exhortation to you is, that you seriously and earnestly examine the christian system as set forth in the bible. I ask of you nothing more than a thorough investigation of the subject; that you may bring yourselves to a rational decision. The neglect of this is so often fatal to the best interests of the young man. You have labored long and faithfully in acquiring reliable medical knowledge. You have not adopted a single medical doctrine without investigation. Be equally consistent, then, in this paramount business of your eternal welfare. If atheism and irreligion are true, and you are convinced of this after such investigation, *be it so; profess your belief, and act it out to its legitimate results.* But if Christianity is found, in your search after truth, to be most rational—most in accordance with the intellectual character of man—best adapted to the wants of his immortal nature—approves itself most to the conscience—affords the best consolation in times of trial and affliction—commends itself most to our reason, by showing how a depraved being can be restored to divine favor, and harmonizes all the attributes of God, in the character of the Saviour—then *believe it, adopt it, profess it.* Do not adopt its forms merely, but seek to possess its power. Make yourselves habitually and practically acquainted with its principles, follow faithfully its precepts, seek its influence, and strive to obtain its graces; then you will enjoy its consolations here, and attain its immortal felicities hereafter. May you, all of you, thus blend the duties of life, and strive to perform the whole duty of man—fulfil his exalted mission, and reach his high destiny. Then, after you have gone to your reward, will you be remembered with the fondest emotions; and on the stone which will mark your final resting place, may be truthfully engraved this noblest of all inscriptions “THE GOOD PHYSICIAN.”

GRADUATES.

At a Public Commencement of Pennsylvania College, Medical Department, held in the Musical Fund Hall, on Friday, March 5th, 1852, the degree of DOCTOR OF MEDICINE was conferred on the following gentlemen, on behalf of the Medical Faculty, by the Rev. H. L. Baugher, D.D., President of Pennsylvania College, Gettysburg. Introductory Prayer by Rev. G. B. Ide, D.D. Benediction by the Rev. T. Storke, D.D.

NAME.	RESIDENCE.	SUBJECT OF THESIS.
Wm. Knight,	S. America,	Yellow Fever.
Geo. A. Brown,	N. Brunswick, B. A.,	Puerperal Peritonitis.
Isaac M'Kinney,	Pennsylvania,	Notes by the bed-side.
H. M. Singleterry,	S. Carolina,	Retro-versio Uteri.
Joseph Haas,	Pennsylvania,	Gastritis.
S. M. Schaeffer,	"	Duties of a Physician.
J. P. Fishbourn,	"	Typhus Fever.
D. G. Fisher,	Delaware,	Peculiarities in Diagnosing and Prognosing Disease of the African.
T. M. Drysdale,	Philadelphia,	Experimental inquiry into Liebig's Theory of Animal Heat.
R. G. Ellegood,	Delaware,	Universal periodic ovulation.
L. M. Lochman,	Pennsylvania,	Dysentery.
Curtis M'Neal,	"	Catarrh.
Benj. Lippincott,	Philadelphia,	Scarlatina.
J. P. Kluge,	Pennsylvania,	Sting of the Locust.
Wm. Reichardt,	"	Colica Pictonum.
Franklin Rieser,	"	Inguinal Hernia.
Arthur M'L. Paddock, Maine,		Medical effects of bodily labor.
Harvey S. Cooper,	Pennsylvania,	Life.
J. Jones John,	"	Epidemic Dysentery.
P. S. Leisenring,	"	Ileo-miasm.
S. H. Smith,	"	Concussion and Compression.
Wm. Kent Gilbert,	Philadelphia,	Medical Topography of Adams Co., Pa.
J. B. Holman,	Pennsylvania,	Perverted Nervous Action.
J. H. Brown,	"	Scarlatina.
Wm. B. Agnew,	N. Brunswick, B. A.,	Scarlatina.
Wm. H. M'Fadden,	Philadelphia,	Diagnostic hints based on sympathy.
Thos. N. Patterson,	Pennsylvania,	Nervous Debility from Excesses.
James Darrach,	Philadelphia,	Sympathetic Nerve.
Philip S. Moser,	S. Carolina,	Prolapsus Uteri.
E. Boylston Jackson,	Philadelphia,	Miasmata, Aphorisms on.
H. K. Nutz,	"	Diseases of the Mouth.
David S. Pepper,	Pennsylvania,	Diagnosis.
J. Coleman Morgan,	Philadelphia,	Nature and Modus Operandi of Miasmata.
J. J. Updegraff,	Pennsylvania,	Aduendum.
John Waddel,	N. Brunswick, B. A.,	Aduendum.

The whole number of Matriculants for Session of 1851-2, is 131; Graduates, 33; Aduendum, 2. Total, 35.

MEDICAL DEPARTMENT
OF
PENNSYLVANIA COLLEGE.

Session of 1851-2.

The Annual Course of instruction will commence on the *first* Monday of October next, and be continued until the ensuing first of March.

There is a MEDICAL AND SURGICAL CLINIC at the College throughout the year, on every Wednesday and Saturday, by DOCTORS DARRACH AND GILBERT. Second Course Students will be furnished with tickets to the CLINICAL TEACHING OF THE PENNSYLVANIA HOSPITAL, near the College, *free of expense.*

The Hall of *Practical Anatomy* will be open on the first of October.

FEES.

Matriculation, (paid once only,) . . .	\$ 5 00
For each ticket, (\$90 for full course,) . . .	15 00
Graduation,	30 00

D. GILBERT, M.D., REGISTRAR,
No. 181 North Ninth Street.

